

the bullet

mary washington college

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p.o. box 1115, fredericksburg, virginia

Virginia women discuss political power

The Virginia Women's Political Caucus considered "A Women's Eye View of Virginia Politics," at its second meeting at George Mason Community College, Saturday, Jan. 29.

A panel of women who had recently run for offices spoke about their views of politics. Audrey Moore who succeeded in her bid for Fairfax County supervisor said, "You have a distinct disadvantage being a woman . . . women can make it, but they must work twice as hard as any man." Moore conceded that "women have a better chance at local government because it is considered less important." Moore stated women were often as prejudiced as men stating that frequently she was asked "shouldn't you be home taking care of your family?" Most important she felt was "You've got to be honest about every issue, and consider whether you are in tune with the electorate."

Jane Chittom who was an unsuccessful Republican nominee for delegate agreed with Moore that in running for office "a woman has a strike against her. Being from Richmond, a woman, a republican, and a liberal republican at that I had several strikes against me." In her campaign, Chittom had encountered what she called "a prejudice of ratio" attitude in which some people felt "we already have one woman in the Richmond Delegation and we don't need another." Chittom stated that what was most important in a campaign was "money, volunteers, and issues, in that order," and that running for office is "going to take a year of planning and getting oneself together."

"Realization of the value of the individual was at the heart of my campaign," said Martha Pennino, another successful candidate. "I stand for the dignity and worth of one person, for that one person may make the difference." From her experiences with men, Pennino had concluded, "they do think we're kidding." Citing examples of men's casual attitude toward women politicians (she said) "Male politicians think that because you are at the conference table late at night and color your hair and maybe wear mod clothes—they think you're the one to get invited to their room at four in the morning . . . well, I never thought age would have its advantages . . ." She stressed that women especially face prejudice because of their age. "When is the right age to do something? Whenever you feel like

it. What's important is not what your neighbors think of you, but what you think of them."

Carol Griffie, Republican nominee for Fairfax county supervisor who lost by fourteen votes stated, "Our worst enemy in this endeavor is women. Only once during my campaign did I hear anti-womanhood. Only after I had lost did I hear about the issue of womanhood. Women complained I was 'too smart', some women voted for my opponent because he was 'cute.' This kind of garbage," Griffie continued, "leads me to say that if we do have a problem in women's politics it's women—we must educate women now."

Workshops on "Candidates and Campaigns," "Legislation and Lobbying," "Delegate Selection," and "Alternatives to Party Politics" were held during the day. Ellen Sudow, a member of the Women's Equity Action League, discussed three pieces of legislation presently in Congress during the "Legislation and Lobbying" workshop.

Sudow explained that the Equal Opportunity Employment Bill would delegate more power to the Equal Employment Opportunity Commission so it could more effectively deal with problems of discrimination in employment. "As it is now," she said, "a minimum period of two years elapses between the time a complaint is filed and the time something is done about it." Some Congressmen are seeking to weaken the bill by preventing the EEOC from gaining this power and instead leave decisions about employment practices to the courts.

The Equal Rights amendment is designed to clarify the legal status of women which "is not defined by the Federal Constitution and varies from state to state." If passed, this amendment would guarantee women admission to public schools under the same standards as men, declare unconstitutional any laws which restrict the employment of women, and give women the obligation of military service. It is this last point lobbyists state which Senator William Spong has seized upon as his reason for voting against the bill. "Spong says," Sudow explained, "that women should not have to bear arms against their will—implying that men should be forced to bear arms against their will."

"When pressed on this point," another lobbyist stated, "he just says 'I guess I'm just old-fashioned.'"

Keynote speaker was Wilma Scott Heide,

president of the National Organization for Women, who talked about "Women's Political Activism: Pregnant and Overdue."

"Most of what we know about women," said Heide, "is the result of years of oppression . . . we have been the real silent majority and we will be silent no longer. We will be content no more to be barefoot in the winter and pregnant in the summer . . . We seek to control our lives as we haven't for millions of years . . . we seek to share, not just help in the decisions that affect our lives."

Heide seems intent on making up for lost time. "Sometimes when I talk to an all male or predominantly male group they say to me 'well, Wilma, or 'Ms. Heide,' or whatever they call me that day —out loud, 'You've talked to us for half an hour—do we get equal time?' To which I say, 'Until women have had access to the public forum for literally thousands of years, don't talk to me about equal time.'"

After enumerating the ways in which women are oppressed—higher illiteracy, prevalence of hunger, and the "simply intolerable" stereotyping in schools, she summed up women's legal position. "We are not in the Constitution. Not in the language, not in the intent, not in the content . . . The symbol of justice for this country is a blindfolded woman. Part of this movement is removing the blindfolds."

"At least women in positions of leadership won't have to prove their manhood," said Heide. She acknowledged that two prominent women leaders—Indira Gandhi and Golda Meir—recently found their countries embroiled in wars. "But the war in Israel lasted only about ten days and Indira took care of Bangla Desh in about a week. I think when that's viewed against the United States' involvement in Viet Nam—well, there's no comparison."

"The gut-level issue in this movement is childcare . . . it is a potentially humanizing experience and I think we do a disservice to men denying them of it . . . We who used our hands to rock the cradle are now using our hands to rock the boat."

Heide concluded by saying "Victor Hugo once wrote 'More powerful than the force of a thousand armies is the force of an idea whose time has come.' Women's Liberation is such an idea."

BREAD AND ROSES (A SONG)

AS we come marching, marching in the beauty of
the day,
A million darkened kitchens, a thousand mill lofts
gray,
Are touched with all the radiance that a sudden
sun discloses,
For the people hear us singing: "Bread and roses!
Bread and roses!"

AS we come marching, marching, we battle too for
men,
For they are women's children, and we mother
them again.
Our lives shall not be sweated from birth until
life closes;
Hearts starve as well as bodies; give us bread,
but give us roses!

AS we come marching, marching, unnumbered women
dead
Go crying through our singing their ancient cry
for bread.
Small art and love and beauty their drudging
spirits knew.
Yes, it is bread we fight for—but we fight for
roses, too.

AS we come marching, marching, we bring the
greater days.
The rising of the women means the rising of
the race.
No more the drudge and idler—ten that toil where
one reposes,
But a sharing of life's glories: Bread and roses!
Bread and roses!

—By James Oppenheim, inspired by banners carried by young
mill girls in the 1912 Lawrence textile strike.

Houston addresses male housing question

Assistant Chancellor Michael Houston addressed a group of over 200 interested students at the Senate meeting last Tuesday night, on the proposed male housing project in what he called an attempt to "identify the problem" of implementing overnight male housing on campus.

Houston said, "The administration is for the idea, but some of us are trying to do this as realistically as possible. The administration has a responsibility that you students don't have."

According to Houston, the college as it is today, will not exist in 10 to 20 years. A recent self-study report showed that 50 per cent of MWC will be composed of day-students, negating the need for male housing, since much of the residential space in use now could be vacant for such a purpose.

Houston went on to say that the project would cost approximately \$10,000, calling for a school loan. Students discussed the means of repaying such a loan. One proposal called for a male housing charge of \$5 per night.

Houston insisted that the administration was serious about the project as the All-College committee had already assigned the space, the architect had drawn up the plans, and the fire marshal had given his approval.

Houston then asked the students if they wanted to spend that much money on such a project, saying the space could be used for other things such as the proposed Rathskeller.

He stated that next year a dorm such as Marye, Brent of Trench Hill would be set aside as housing for the male students on campus and suggested that it might be possible to house overnight male guests there. Students met the suggestion with demands for male housing this year. One student asked, "Mr. Houston, how does the administration really feel about this whole thing?"

Houston replied, "Opinions range from moderately interested to dead set against it."

Houston then proposed the Senate set up a small committee to meet with the administration in order to come to some definite agreement.

In conclusion Houston told the students, "We are only concerned with things that are of importance for the best of the students. I am very much for this proposition and I have been from the start. I must however, take into consideration the feelings of my colleagues."

SHORT NEWS

Chancellor Grellet C. Simpson officially applied last week, for a state license which would enable MWC to sell 3.2 beer in the "C-Shoppe". Assistant Chancellor Michael Houston commented that the school has no plans for immediate implementation of the sale of beer, but that, since we are nearly the last college in the state to obtain a beer license, the administration felt compelled to do so.

Mildred Droste, Dean of Students, recently announced plans under consideration which would enable more students to live in single rooms. Under this plan, double-room space would be allotted to single students for an increased charge in room-and-board fees. Edward Allison, Comptroller, stated that the plan, if approved, will be implemented next year, but that no decision has been reached as to the exact amount of the increase of room-and-board charges for interested students.

The University of Virginia will host the Black Culture Festival, Feb. 13-19, in Charlottesville. The festival will include a speech by actor Ossie Davis; workshops on Blacks in the mass media, Black poetry, Pan Africanism, contemporary Black music, and exhibits of Black art; and the showing of "The Murder of Fred Hampton." Interested students can contact student information at Uva (703-924-3363) for additional details.

MWC Student Association recently announced plans to present Livingston Taylor in concert. The concert will be held Thursday, April 13, at 8:00 p.m. in G.W. auditorium. There will be no admission charge for MWC students.

Del. Benjamin Woodbridge, Jr. of Fredericksburg introduced a bill into the General Assembly last week which, if passed, would deprive all college newspapers and periodicals from any financial support from mandatory student activity fees.

Woodbridge told reporters that such a bill was the outgrowth of personal and public objections against various issues of the BULLET which contained "objectionable material—including obscene language."

Woodbridge claimed that this measure was "in no way intended to censor the publications or limit freedom of the press. It is simply, he explained, designed to force publications into dependence on advertising and subscriptions."

According to Woodbridge, the bill contains a provision whereby the General Assembly may fund individual newspapers that they feel are worthy of state support.

The Woodbridge bill was signed by 18 co-patrons. The most influential co-patron is Sam Pope of Southampton who is the chairman of the House Education Committee, the same committee to which the bill has been referred for further action.

Free U schedule

Knitting and Crocheting — Organizational meeting Wednesday, February 9, 7 p.m., ACL ballroom.

Bridge, beginning, intermediate, advanced—Monday, February 7, 8 p.m., Monroe 9 and 10.

Drawing — Sunday, February 6, 7 p.m., ACL ballroom. Please bring sketchbooks.

Politics of Ecology — Thursday, February 10, 7 p.m., Mason Small Parlor.

Bikini Shape-Up — Wednesday, February 9, 7 p.m., Lounge A, ACL.

Legal Self Defense — Beginning the following week; specifics undecided as of yet; will be announced in the Bulletin.

Macrame — Wednesday, February 9, 7 p.m., Russell, Second South. Please bring ball of string.

VPI faces 'big brother' system

The American Civil Liberties Union, the American Association of University Professors, and the Virginia Polytechnic Institute student senate, officially voiced protest last week over plans of the Blacksburg university's attempt to install a computerized data system to consolidate student information.

Included in the list of student information to be electronically collected would be items called unconstitutional by the ACLU. These include information such as race and religious preference.

ACLU representatives also objected to categories of financial aid and status records, Selective Service Information, records of library fines, traffic and court records, records of dormitory damage, and names of those who have written recommendations.

A member of both the ACLU and AAUP noted that, as the system is proposed, access to the records

could be gained by anyone unless the code numbers are kept entirely secret and that the system lends itself to widespread abuse.

ACLU contends that a computerized "dossier system" violates the Joint Statement of Rights and Freedoms of Students.

A representative of the ACLU explained that computerization per se is not under objection. Protesters are seeking however, reassurance from the administration that three requirements will be implemented; that there will be a strict separation of files into personal vs. disciplinary, that each student's record will be available to them for inspection, and that no student's record will be released to anyone without written permission.

VPI student senate adopted a resolution officially opposing "the university's present plan for a data bank."



"The American Chair", a showing of over 50 different chairs covering various periods is on exhibit in the Dupont Galleries until March 7. The galleries are open on weekdays from 9 a.m. to 5 p.m., and on Saturdays from 2 p.m. to 5 p.m. The show, researched and exhibited by the

Connoisseurship class, represents the evolution of the American chair from the early 18th century through today. The pictured chair is from the Rising Sun Tavern in Fredericksburg, however many of the examples are from different parts of the country.

Morehouse: more fun, sex, and profit

Naomi Lowinsky/Alternative Features Service

God didn't die for long in America. The generation that broke with middle class values in the sixties, that went scampering after Tommothy Leary as though he were the Pied Piper, turning on or dropping out en masse, now has wandered into religion. Whether they've chosen Charlie Manson, Jesus Christ, or Meher Baba as their prophet, they're on their way to God. And a new prophet has arisen in the West, one who not only appeals to young dropouts, but to middle-aged dropouts, whose minds have been changed by hallucinogenics. His name is Victor Baranco.

In Morehouses, utopian communities which are springing up all over, from Hawaii to Berkeley, Victor's picture is everywhere, hand raised as though in blessing, and in the heads of his followers his name rings as high as the name of Mohammed or Christ.

In the story that is told like gospel by his faithful, Victor is the hero of the great American success story. He is a hustler who made his fortune from his institution for business. But material wealth was not enough for Victor. In the 1960's, when the psychedelic revolution began, Victor was restless and depressed. He sought for meaning in psychotherapy, in encounter groups, in Scientology. And he found it at last, on LSD—one of those great acid flashes in which everything is understood. That was a time when many of us little Buddhas recognized our Buddha selves: a peak experience that was once reserved for religious leaders, but that has now been made available to the masses in the form of LSD. Right on Victor, so what?

Victor Baranco is not just another little Buddha. He not only recognized that he was perfect, but that he could be more perfect if he hustled. His enlightenment was not a meditative one, sitting still, regarding his navel. It is an enlightenment that mushrooms. Its physical manifestation is the sexual orgasm and the word for it is More: more sex, more fun, more profit.

Today Victor lives in seclusion in Lafayette California with his wife, his disciples (who carry names like Judas Cohn and St. Peter), and a band of his followers, some of whom camp in tents in his backyard. They are his slaves and their purpose is to give him pleasure. He makes few public appearances, and no one is allowed to see him without his express permission.

The official facade for the Morehouse organization is 80 Hamilton Place, in Oakland. It is a handsome Victorian house, well furnished, well kept up, to impress the public. Morehouse owns five other houses on Hamilton Place. They say they are buying the neighborhood.

The life and teachings of Victor Baranco were interpreted for me by Brian Shekeloff, the PR man, who prefers to call himself the resident philosopher. Shekeloff spent a year with a Tibetan lama, and he considers that he is dealing with the same concepts now, in the philosophy of More, but in a way that is more available to popular understanding.

What Victor teaches is a relativistic system, a kind of emotional laissez-faire, in which the only moral absolute is that there are none. It is packaged into a jargon which reduces all of life's struggles to a game. To speak in this jargon, Shekeloff told me, is to "think clean." Morehouse uses it; it is the way Victor speaks.

Basically, there are two positions from which one can play: one can agree or one can disagree. To disagree means to choose to suffer. Suffering is fine—it is a part of life. But one must recognize that one chooses to suffer. If one wishes not to suffer, all one has to do is to agree. All positions are valid.

"What about authoritarian regimes?" I asked Shekeloff.

"Authority," he told me, "is only repressive insofar as you disagree with it. If you're totally in agreement with the master, then your slavery is not abused. It's a love relationship. . . . Nobody is ever seduced. People like to play victim."

"Did the Jews in concentration camps enjoy playing victim?" I wondered.

"What we know about that situation is that it took place. It was a pretty bad situation. But scholars have pointed out that there were all sorts of opportunities for the Jews to get out."

"What about the war in Vietnam?"

"It exists by virtue of our knowing about it. You can use it to have all sorts of pain and misery."

The victim, by this system, must take responsibility for his victimization. In practice this has interesting results. Because all positions are valid, Morehouse at once holds that this society is perfect, and anyone in rebellion against this society is also perfect.

So it is that a young man who objects to the war in Vietnam is encouraged by Morehouse to use all his ingenuity to find a way not to go. I know a young man for whom this worked out most successfully. He appeared at his induction physical a raving maniac, with a letter from a doctor attributing his state of mind to his connection with an organization called Morehouse, which encourages bestiality and homosexuality. He did not even get as far as the psychiatrist before he was declared unfit for military service.

And the doctor's accusation is entirely correct. A homosexual, a practitioner of sodomy, a rapist, a murderer will all be told how perfect they are, at Morehouse.

What Morehouse does for people who feel weak is to make them strong by association. When you join Morehouse it becomes your family, and Big Mama Victor offers sanctuary and resources for society's



rejects, its problem children, and for those who are simply unfulfilled by the nine to five grind. I met middle-aged ex-professionals, as well as young hip people in Morehouses, but I was surprised to find no working artists.

I asked Leo Zeff, a psychologist, and long time friend and associate of Baranco's, why this should be so. He told me that all the creative energy at Morehouse goes into the community. "They don't own their own lives," he said. "Morehouse wants all of you." He feels it offers a safe haven for people who need one, but for others it can be deeply disillusioning. That's because this religion or permissiveness, actualized, is a rigid hierarchical system.

It is somewhat like a bee hive. All the power and energy radiates from the queen bee, Victor, who is fed and nurtured by his followers. Everybody is ultimately Victor's slave, and the higher up you are in the organization, the more slaves you get. Every household is a small replica of this arrangement, headed by a housemother, whose pleasure is the command of the members of the household.

And Morehouse not only asks for an emotional commitment, but for your worldly goods as well. Early in the history of the organization a number of rich people joined, bringing in their houses and money. The agreement was that if they wished to withdraw, their personal possessions would be returned plus 8 per cent interest. But a lot of people lost a lot of money through their involvement with Morehouse. One man not only lost thousands, but is himself paying back \$6,000 in debts which were incurred in his name.

Morehouse, with Victor at the corporate helm, is big business. Victor sells franchises to people who want to start their own Morehouses. It costs \$2,000 and gives you the right to use the Morehouse name, and to engage in teaching the courses which propagate Victor's ideas on such subjects as: Sensuality; Jealousy; Money and Possession; and Communication. The courses are the profit-making enterprise in which all Morehouses are engaged.

If you want to become initiated into the Morehouse life style, the course to start with is Basic Sensuality. The purpose of this course is to encourage orgasm—more and better orgasm—especially the female orgasm which is harder to come by than the male. A woman has to show a man what gives her pleasure, they say at Morehouse, but she can't begin to do this until she knows how to give herself pleasure. Few women know how to masturbate to orgasm. In the Basic Sensuality course, masturbation, which for most people is a secretive and lonely pastime, is elevated to the level of a virtue. Liberate your body, women! Go into your bedrooms armed with a lubricant, shut out the kids, bury the phone and begin to explore.

The lubricant is key: every Morehouse bedroom is equipped with a little jar of orange jelly, decorated with the More symbol, and called "do" jelly. To "do" somebody, in Morehouse jargon, means to make love to them. One should no sooner "do" oneself or anyone else without a lubricant, than give a massage without oil.

To get along with a woman a man not only has to "do" her well, he has to understand her heat cycles. These are times of high female energy, which occur twice a month, once in the middle of the menstrual cycle and once just before the period. The symptoms of heat are moodiness, bitchiness, ferocious house cleaning, or sexual insatiability. In Basic Sensuality a man is told how he can "detumescence" his woman. Sex is an important method, but fortunately it is not the only one, since old ladies and little girls have heat cycles too. If you feel uncomfortable about "doing" your little girl or your grandmother you can crush her hair instead, or have a good long talk with her.

The theory of heat cycles expands on the collective level to heat cycles in the spring and in the fall, the time of planning and time of harvest. And, Baranco says, every fifty years there is a heat cycle which brings women, en masse, into heat, demanding their rights. Now is clearly such a time. But Morehouse women are not into women's liberation. They are well detumescend.

The philosophy of More works quantitatively, as in communal "dos," and qualitatively, as in the case of a pregnant woman who is preparing not just for natural childbirth but for orgasmic childbirth. During the labor she will be surrounded by her lovers who have been practising "doing" her for months, and will bring her to orgasm at the moment of the birth of her child.

The aim of this philosophy, it would seem, is to be constantly coming. I talked to a young woman who had a long connection with Morehouse, and she thinks it is a terrible bore. "All they ever do is fuck. It's their soma." In Morehouse, she told me, she was under constant pressure to sleep with all the men. She feels that the relationships between people in Morehouse are as mechanical as their jargon.

She also provided me with the intriguing theory that Baranco is pulling off the ultimate con game: stealing money from his followers, stashing it in a Swiss bank, and planning to retire from Morehouse with his illgotten gains. Yet even if this is true, it would only be a demonstration of his philosophy and would merely prove perfection at that which he has always been perfect, hustling or possibly conning people. He would only be playing winner again, creating another chapter in his great American success story. And his followers, agreeing to their victimization, would laugh, and recognize him as being more perfect than ever.

FORUM

Stepping Outside

Since the beginning of second semester, several questions have been raised concerning the nature of the BULLET's involvement in a lawsuit challenging Virginia statute, section 18.1-63, which forbids "any persons by publication, lecture, advertisement . . . or in any other manner" to encourage " . . . the procuring of abortion . . ."

Although no questions or complaints have been addressed to us directly, we find it necessary once again to clarify our position. We consider the law to be in violation of the First Amendment to the Constitution, which guarantees freedoms of speech and press. The restrictions which the Virginia law imposes on a newspaper are undeniably in violation of the Constitution. Now that abortions are legal in this state, that legislators have preserved and enforced a law making it illegal to talk about them, constitutes, in our opinion, suppression of the free dissemination of information.

The issue also becomes one of woman's rights when the law is used to prevent women who are seeking a legal abortion from receiving any sort of advice as to how to get one.

We also feel that this law is vague and unclear. In the strictest interpretation, this law could be used to prevent a licensed physician from encouraging a woman to seek a therapeutic abortion in order to save her life.

The law has been enforced inconsistently. Commercial books, periodicals, and newspapers have often printed and distributed abortion information in Virginia. Virginia officials, however, have enforced this law only as a means of harrasing the student press.

For these reasons, we felt unable to abide by this Virginia statute. Therefore, we entered into a lawsuit asking that a U.S. District Federal Court find this law unconstitutional and that, until a decision is reached, the court forbid any disciplinary action on the part of a university administration.

Realizing that others may not share our concern, we joined the lawsuit as individual plaintiffs; as women and as student editors, not specifically as members of the BULLET staff. The remaining members of the BULLET staff, for various reasons, chose not to be implicated in the lawsuit or in any legal action. Therefore, we have never used, nor do we intend to use, any money from the BULLET budget, or the student activity fee. All costs will be covered by donations or by legal aid societies.

Finally, we have not entered this lawsuit as a personal vendetta against the Chancellor, the administration, the Publication Board, or the college. Our motive is simply the hope that this is the way to foster sincere change in the Virginia law. Our only gain will be the removal of a repulsive law from the state books.

Our involvement is neither flippant or light-hearted. We both face possible convictions for all the abortion advertisements we have published. At this time, the possibility of five years imprisonment and/or a fine of \$5,000, does not seem particularly amusing. We feel, however, that there is a time when individuals have to decide whether stepping outside of the law is the best means of changing it. Our decision has been seriously considered. It is a personal one. We do not ask for as much as student and faculty support, merely for educated understanding of the issues involved.

Linda Cayton
Robin Darling

Honor code complaint

To the Editor:

I am appalled at the stealing on campus. Two days ago someone stole the white sweater that I wear in my dance classes. I am upset that anyone in this so called honor-ridden institution would steal, much less steal something that I sweated in. My story may be a little humorous but what about the girl around the corner who had \$28.00 worth of dance clothing stolen while working in the library. Three leotards and 2 pair of tights are expensive and more importantly the loss of such equipment dashes her hope of continuing in ballet unless she recovers the clothing.

Think about it someone, to you its a few more pieces of clothing to another person it is money and the possible loss of the artistic-creative activity that ballet brings to her and to me.

If, someone decides to be honest, anyone in Trench Hill will be glad to accept the stolen dance wear—no questions asked.

Sincerely,
Ruth Foster

Bullet mirrors confusion

To the Editor:

Perhaps nowhere have the problems facing the Mary Washington student and the resulting confusion been more obvious than on the pages of the January 31 BULLET. Although the problems I am addressing are in part my own perception, they are stated or inferred there, and most important, in the words of Mary Washington students.

On the one hand, we are advised against the dreamed possibility of becoming placated by the advances in "liberation" offered the students already. "For many, one has only to remember a time not five years ago, . . . in order to convince them that things are getting better."

Nowhere has it been brought more clearly that "one" and "them" are the same. Changes don't come unless their need is made obvious by at least some of the people involved. If Mary Washington is to avoid the shame of continuing to "prostitute herself to the town of Fredericksburg; to the administration; to our parents; etc." she must first realize that the agent of prostitution is none of these; but the student body itself. Advantage is inevitably taken if no defense is offered. It lies with the students of Mary Washington to prevent the very lassitude which some realize to be their worst enemy. It is my conviction that they can do so if they wish.

On the other hand we are presented with the confusion of the student who, faced with the opportunity to express opinion on the subjects of concern to the academic community, seems unable to weigh alternatives and present a coherent choice or plan for making such a choice; hoping all the while that such a choice may be made. Although we are told to expect an explanation of or at least an insight into one student's views on the advantages of sexual segregation in schools, we end up with the statement that although segregation would provide a better opportunity for female self-awareness, "to simply segregate boys and girls in the existing situation would not serve any real purpose." This said to be due to the previous position of docility forced on females by their former co-educational experiences.

Yet no suggestions are offered as to what might be done about the situation. At the same time we are told by another student that the "active recruitment of men" is not only a good thing, but is a way to "make Mary Washington serve us."

Clearly neither I nor anyone else can present a straight-forward explanation of the problems that face us which is also clear and concise. This is particularly true if students, administration and I all try to make ourselves part of a single academic community. I think, however, that we owe it to ourselves to do at least two things if we are truly to make Mary Washington work for us. First, each individual must work out for himself exactly what he wishes from an institution of learning. At the same time, we must keep firmly before us the fact that we are not independent of all the other people, in various capacities, make up Mary Washington College. The existing situation may be no more or less to their interests than to our own.

Secondly, the time and effort must be expended to gain as much information as possible about the alternatives in plotting the future of the college and insolving present problems. More important, we must decide carefully which of the alternatives will best advance our own interests, insofar as they represent a true desire to function in a community whose primary purpose is education, albeit in the broadest possible sense.

If both these goals are accomplished, I think two things will emerge. The students will realize that there is as much difference in attitude among themselves as among the faculty, among members of the administration, of among members of any sample drawn from all groups. Hopefully the same can be said for the faculty and administration as well. This realization might show the way to differentiating between those problems on which we are agreed and to which we can address ourselves with hope of a solution and those on which a presentation by any group can make no claim to being representative. Although I may be wrong, I think that the failure to separate problems and the resulting confusions and generalizations have been one of the main causes of confusion as to "What are we fighting for?" resulting in the attitude "Who cares, I don't give a damn."

The second thing that may emerge is probably the most important that can come from an association with Mary Washington or any other institution. I think I am in agreement with both of the writers in the BULLET in believing this to be a more informed, active and self-aware individual. Particularly self-aware in that he or she understands not only that there are problems which are solvable, but also that their solution lies as much in an awareness of one's self and one's needs as in an understanding of the abstract problem.

Perhaps my expectations are in error; I hope not. At present I find myself discouraged by the lack of insight and information brought by all parties to discussion of Mary Washington College as an institution, and more important, as a collection of persons.

Roy Smith

Senator offers resignation

To the Editor:

This is a letter of resignation that I recently sent to the Legislative Chairman of the Student Association. It expresses at least one opinion about the accomplishments of the Senate this year.

To the Legislative Chairman:

I am sorry to inform you that I will not be able to serve as the Senator from Trench Hill this last semester. I feel that my efforts should be re-directed at this time to something more meaningful to me as a person and to others.

This past semester, I left the Senate meetings with an almost sick feeling of futility. Nothing that was important seemed to be brought up and if it was, it was stifled by a stagnate atmosphere with stagnate thought. Instead of spending hours and hours discussing apathy, we should have been discussing the

ridiculous abortion laws in this state of Virginia and what a community of women could do about it. Instead of discussing how to distribute Senate minutes for three consecutive meetings, why didn't we demand to know what was happening to the governance idea that faded into oblivion in the early months of the year? Why did we ignore academic reform like the extension of pass-fail and the controversy over grades, for refrigerators and obscure student conventions? Perhaps the real question is why the Senate has failed to grasp relevancy and issues that belong to us all.

I have always been told that the Senate was made up of the finest elements of the campus—the concerned, conscientious, hardworking student. If that is the case, I suggest that our best products are actually boring, unimaginative and low on energy.

There are exceptions, of course, but even those who fit into the more favorable category were unable to arouse their fellow senators to some meaningful action. If there ever was a time for re-evaluation, it must be now. We are in the twelfth hour of student government, so to speak. There are some scattered loyalists left who will swear by the institution and then there are others who have been through the whole process and just can't take it anymore.

There are so many new challenges to be met—in the society—in the real world. It is such a shame that the Senate has thus far been unable to touch the real world. In doing so, it has forsaken the present and the future for trivia and the poppycock. And then, to think that in a very short time we will be electing a new set of leaders to serve a campus that will only forget about them.

Sincerely,
Mary Ann Wegener

P.S. I hear a rumor that the Senate had decided to re-structure itself. From an ex-senator of two years and one semester—there must be something better to do, I hope.

Guest misses hospitality

To the Editor:

Many hours and days have been and are spent in traveling around my home state of Virginia in the line of research for my previous vocation and for my business today. The Golden Age of Virginia, during the eighteenth century, displayed a fine sense of hospitality and was widespread—famous. The symbol of hospitality then, a pineapple, stood proudly on many a roof or gate. My travels always included a special desire to rediscover that same sense of hospitality in twentieth century Virginia—but where?

My visits to the Mary Washington campus this year have centered not around research or business, but my fiancée, a student on campus. I have been her guest for meals in the cafeteria at least ten times. Each time a considerable lack of hospitality to guests by the wandering hostess prevailed. One of the ladies would always pounce on my fiancée for not immediately signing my meal up as a guest. The last visit was nothing short of embarrassing to a group of girls and myself. I was in front of my friend and the checking lady proceeded to pounce on the girl in front of me for not signing me up. When the mistake was discovered, the checking lady pounced on my fiancée for being behind her guest. All of this took place in the crowded cafeteria. It was degrading—as if we intended to "cheat" them out of a meal.

Speaking of meals, I asked my date why my visits always produced such poorly prepared food. My constitution can usually consume most anyone's cooking, but . . . this. Many of the girls (sic) at the table expressed deep concern for the quality and variety of the everyday meals, but felt lost because no one in the right positions would listen to them.

One girl mentioned a sound and fair way to handle guest meals. She had to miss four to five meals a week by going home or dating or studying. Yet she had to pay for all her meals in a lump sum whether eaten or not. She felt it would really be helpful and be fair to be allowed a few free meals a year for her guests to make up for the many she had to miss during the year.

"I'd be ashamed to bring my date here for a meal," or "My parents would throw a fit if they ate here," were overheard in the discussion after the meal.

We left the cafeteria and walked back through the mud to the dorm. I just won't give up on Mary Washington for hospitality. Someday I'll be a guest on the campus and observe some true Virginia hospitality at the cafeteria . . . maybe even a mouth-watering meal. In the meantime, someone please send a pineapple or two to the cafeteria . . . you'd better send a crate to the "C" shoppe. Agreed?

Ron Steffey

'I am beautiful'

To the Editor:

"I am a woman; I am beautiful!" Come up with a statement of pride like that, baby, and you'll be hissed into oblivion for sexist conformity, just like the emcee who recently complimented Gloria Steinheim before the National Press Club. Apparently women's lib is not yet ready for those who have transcended their woman-guilt and reached woman-pride.

And let me tell you, attempting self-knowledge (according to a few philosophers you might remember) can delay or permanently arrest your personal development. Isolationism won't solve a damn thing; when you emerge from the cloister of your college for women, men will still be there to be dealt with. And, honey, you'll be short on experience.

What's so wrong with sex that you have to deny you need a man or to negate biological face—your own sexuality? Late adolescence and early adulthood are characterized by a tremendous sex drive. If you don't like or want sex, maybe you aren't getting the right kind. So quit screwing, or have psychoanalysis, or find a new partner or position, for Pete's sake! Any woman who really believes she is equal and that children should be taught sex equality from the moment of birth will put her womb where her mouth is, rearing her children to respect each and every person as an individual. If only happy little housewives are willing to bear children, then there will be only traditional roles for those children to observe on a daily basis and to emulate. If you don't breed, you become extinct rather quickly.

You say our divorce laws are archaic? You're right! But no court ever placed a child in the custody of a woman who didn't want it. If you get your child, be thankful it is being reared by a loving mother and not by some ex-husband inhibited because of cultural sanctions on his behavior.

In short, nothing will be achieved through lamentations and self-effacement. Get off your derring and act to fulfill your dreams. Compete with men; you're every bit as good as they are. Any woman can outelyf any man if she really means to be heard. Lastly, marry a man with whom you have discussed specifically your concept of the feminine role; if he doesn't buy it, don't marry him! Only a masochist would plan a life of self-frustration and make everyone listen to her bitch about it.

We are women. We are beautiful.

LaVonne B. Lloyd
Full time student
Mother of two
Wife, whose husband commutes
100 miles per day so she
can attend MWC

Stalking the Bullet

Few schools in Virginia are as fortunate as Mary Washington College in having so much flattering attention lavished on them by their state representative. As attuned to college tastes as any 36 year old can be, Ben Woodbridge has been quick to single out "objectionable" material in the BULLET. Although few Mary Washington College students are registered to vote in the 24th district and therefore could not have had any part in his election, Woodbridge has gallantly come to their aid. With the assurance of a few students from various state schools who criticized their college newspapers, he presented a bill to the state legislature last Wednesday prohibiting the use of student fees to help finance newspapers or other periodicals at state supported colleges and universities. What unprecedented devotion! With only the mention of a complaint by a small per cent of his constituents who probably didn't vote for him anyway, Woodbridge has launched a sweeping campaign to spare students the grief of receiving their college periodicals which may not always reflect their views or tastes.

The bill provides that college administrators or students may ask the general assembly to give financial aid to publications they support. This, Woodbridge has assured us, will give the General Assembly operating to study individual cases "and decide whether there should be such funding on a basis of merit." Which is right in keeping with his statement that his bill is "in no way intended to censor or limit free press." Students working on school publications who cannot find the time to sell subscriptions and personally deliver their periodicals will not be censored, they will merely be faced with the choice of publishing material sure to be pleasing to the General Assembly if not their fellow students, or they may cease publishing altogether.

Few states are fortunate enough to have such an abundance of funds that they can afford to take on the extra burden of supporting school publications that previously were financed in part by the students. Few state legislatures have so much extra time that can dally over whether to give finances to publications in every state supported college or university, and if so how much. And few people are fortunate enough to enjoy a seat in their state General Assembly to wield legislation vindicating any personal vendetta they may have.

L. D.

the bullet

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The BULLET will print all letters within the limits of space and subject to the laws of libel.

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Howlin' Wolf, Clapton lead super session



by Bethany Woodward

Recently, an unpretentiously active blue-jazz singer called on the masters of rock music; Eric Clapton, Steve Winwood, Bill Wyman, Charlie Watts, Mick Jagger and Ian Stewart, with the intention of cutting an album. The result was formidable. Chester Burnett is the man's name. His friends call him Howlin' Wolf. He calls his album "The London Howlin' Wolf Sessions".

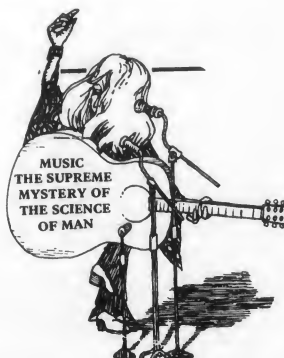
With a 'one cigarette too many' voice, Howlin' Wolf moves into "Rockin' Daddy". The rhythm set by Clapton on lead guitar is an easy-rocking one which Howlin' Wolf reinforces throughout the song. The combination of Clapton's uncompromising beat and the whiskey rawness of Howlin' Wolf's voice is incredible. They play off and blend into each other letting themselves down easy at the end of the piece.

"I Ain't Superstitious" is a continuation of the honky-tonk style heard in "Rockin' Daddy". Clapton plays a good guitar solo, Howlin' Wolf's voice is tight yet flexible, and the horn backup is sufficient. The only disappointing aspect of the piece is the similarity of beat and style with that of the first song.

Howlin' Wolf and his friends come back nicely with "Sittin' On Top of the World". Made popular by the Cream, Howlin' Wolf's version of the song is unrushed, with a smooth rhythmic blues beat, as opposed to the high-strung and explosive tempo of the Cream's rendition. It is the relaxed quality found in Howlin' Wolf's version that makes his message more convincing and believable. Howlin' Wolf plays excellent blues harmonica, Clapton is at his best on lead guitar, and Lafayette Leake does a great job playing a be-bop like rhythm on piano.

"Built for Comfort" is done in a B.B. King motif. It's a raspy, penetrating song which has a spirit lifting quality to it. The horns in this song are particularly good, maintaining a clear, crisp sound throughout.

"Who's Been Talking" is a combination of Santana's Latin music and B.B. King's plaintive vocalizing style. Featuring John Simon on piano and Charlie Watts on congos, "Who's Been Talking" sounds a bit out of place in respect to the overall mood of the album, however, Simon and Watts carry the Latin style on beautifully.



"Do the Do" is a fast moving, pulsating song with the weirdest conglomeration of sounds and musical patterns found in the album. Howlin' Wolf is at his best, manipulating his voice in a free and uninhibited manner over a wide range. Credit is definitely in order for the masterful manner in which Bill Wyman handles the cow-bells.

Perhaps the best song on the album is Willie Dixon's "Wang-Dang-Doodle". Recorded and popularized not long ago by Savoy Brown, Howlin' Wolf and friends make Savoy Brown's version sound like a song immortalized by sock-hops. Howlin' Wolf's voice and all instruments are razor sharp, cutting deep into the listener's bones. Clapton seems much more relaxed and assured of himself, resulting in the cleanest sound produced by him on the album. Howlin' Wolf's voice is commanding and forceful without sounding tight and strained as he sometimes does.

"The London Howlin' Wolf Sessions" is finally consummated by Howlin' Wolf's declaration, "Let me howl to you. OWAYOOWO, OWAYOOWO, OWAYOOWO. All night long."

Black women remain black people

by Afro-American Club

When the idea of the Woman's Liberation Movement first came about, the Black woman stood to the side cautiously. Like other women, the phrases, "equality for women in all aspects of society" sounded good.

But somehow there rang a note of remembrance in the Black woman. She remembers how it was to scream for liberation as a Black person. Indeed, being a woman met with no distinction in her fight for civil rights in her race.

Inevitably, her role, if any, was questioned by fellow females. True, the Black women who are especially ambitious seek the end to discrimination in employment in executive positions and any inequities in her career. But the idea that she should be wholeheartedly incorporated in this movement seems preposterous.

She has experienced, over the past 200 years, deep psychological conflict about her relationship with the Black man. Daniel

Moynihan in "The Negro Family: The Case For National Action, accuses her of castrating the Black male. Contrary to the relationship between white male and female, she has always shared a one-to-one relationship with the Black male, possibly her side carrying the most weight in some situations.

She, like her male counterpart, was allowed to work at menial jobs at equal pay. But this never was what she truly desired. Her equality was forced on her because she was not yet liberated from the stigma of being black. Even now, when she applies for a job, she doesn't know if she wasn't hired because she was Black or because she was a woman.

At this point it doesn't matter, because uppermost in her priorities is Black Liberation and position adjustment within her race. The Black matriarch is merely a stereotype. Strangely enough, the Black woman is faced with convincing her Black man that the historical nature of the demasculinized male is part of a white "washing" process.

So, feminists of the world, the Black woman feels very little companionship in your venture. You see, to us, you are still white, woman or not.

Note—This represents the first of several articles designed by the Afro-American Club to represent the Black student's opinions of contemporary issues.

Ed.



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A lot of us died in this war and didn't even know it.



We've died, not just on the firing lines, or in bombed huts in Vietnam. But here in our own communities.

Financial allotments for housing, food, jobs and welfare have been bad for quite some time. But since the beginning of this war, until now, gradual financial cuts have been made — starving us from the major developments we need.

Soldiers are coming home with no legs, no arms, and no skills. They're turning to drugs to relieve their minds from the pain of war, and the conditions in which they must live.

All these are not physical deaths, but living deaths we must conquer. We must stand together and speak out against this war. The war that takes money from our communities, and kills us here as well as in Vietnam.

To conceive effective ways of ending the war we must all take part. Form committees in your community and at your job. Discuss what should be done. For more information about the war and its effects, and also what can be done to end it, write the political representative in your community.

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